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asserting relations between other propositions such as consistence, derivation, equivalence, probability, *etc.* These sections stand, of course, in close connection with corresponding sections of Part II. In dealing with inferences of probability (§ 253) Bolzano describes incomplete induction (p. 511) as distinguished from the complete (§ 236); the inference by analogy Bolzano regards as a particular case of incomplete induction (p. 512). Correspondingly, Bolzano indicates an extensive modification of logical processes on the basis of probability, such as improper and proper derivation, *etc.* This interesting section, diverging from Russell's views of induction, strongly supports Poincaré's remarks²³ on the latter subject. A remarkable feature of Parts III. and IV. is the use which Bolzano makes of his assumptions, "there exists a representation of widest domain" and "the number of simple concepts is finite." These assumptions occur in sections 221, 225, 226, 229, 233, 234, 236 (*cf.* pp. 150, 167 of Vol. II. and §§ 78, 99 of Vol. I.).

Volume II. of the *Wissenschaftslehre*, like Volume I., is most fascinating. Bolzano, indisputably, has made mistakes²⁴ in these volumes, but they are errors which, on the whole, might easily have been avoided by investigators of less aggressive originality. Both volumes offer excellent material for research.

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The Next Step in Democracy. R. W. SELLARS. New York: The Macmillan Company. 1916. Pp. 275.

Toward the great religious and social movements which have enlisted the hearts and minds of masses of men there have been two contrasting attitudes on the part of the educated and critical-minded minority. Some have been more impressed by the irrationality, the narrow dogmatism, the dangerous aspects which every such movement exhibits, and have opposed, scoffed, or ignored. Others have felt the appeal, seen the vision that it enshrined, and have sought, while identifying themselves with the movement and calling attention to its kernel of vital truth, to prune away its errors, purge it of its menace, and transform it into a force that should be wholly beneficial. This revisory and interpretative work subjects its exponents to denunciation from two sides—from the orthodox within the fold and from the skeptics without. They are called straddlers, hypocrites, heretics, traitors. But if they do succeed in leavening the movement with their saner view of its proper ends or means, in preserving its momentum and utilizing its power while making compar-

²³ *Science et Methode*, pp. 158–60, and Bolzano, W., II., p. 513, note.

²⁴ *Cf.* Bergmann, *loc. cit.*, pp. 66, 68, 79, 81, 89, 90, 94.

actively harmless its potentialities for mischief, they render invaluable service. We are all aware of the working of this leaven of liberalism in Christianity; most of us are less familiar with the contemporary attempt of a few large-minded and academically trained thinkers to support, and in supporting to liberalize, socialism. It is in this endeavor that Professor Sellars's book was written.

Socialism, like Christianity, is a movement pregnant with enormous potentialities. Coupled with Christianity—a real Christianity, the Way of life that Jesus taught, at present not comprehended and certainly not practised by one in a hundred nominal “Christians”—it could transform the world. Although as yet, like Christianity in its early stage, spreading mostly among the lower classes—that is, where the need of it is most keenly felt,—it already commands the allegiance of ten or twenty million human beings. But, again like Christianity, its outward expressions—the party organization, the creeds, the periodicals, and propaganda—are for the most part in the hands of the narrower-minded, the extremists, the dogmatists, men who can not see the errors in their traditional doctrine and would tie the movement down to a rigid and more or less irrational orthodoxy.

To Professor Sellars, however, the term “socialism” means “little more than a purpose, a principle, and a direction for experiment” (p. 96), the forward movement toward “a juster and humaner world” (p. 4). Concretely, socialism hopes “to reduce the disorder characteristic of the market as at present organized,” “to lessen the waste characteristic of present methods,” “to eliminate all degrees of competition that are obviously anti-social in their consequences,” “to eliminate unmerited poverty,” “to tap new energies which are now latent and are not elicited by our social arrangements,” “to make labor-saving devices really saving of labor,” “to procure a fair degree of leisure for each individual,” “to achieve a better distribution of human costs,” “to bring in its wake a society, healthier physically and morally, and one ever more capable of developing sane and progressive institutions” (pp. 50 ff.).

Many will ask, Is this socialism?—just as many ask of those who are seeking to interpret their inherited religion in terms consonant with modern knowledge, Is this still Christianity? Certainly there is nothing to shock the conservative in our author's espousal of these obviously needed reforms. He might well be content to call himself a progressive, or a true democrat, or simply a social-minded man. For those to whom the word “socialism” is a red rag, suggesting Marxism, class struggle, and violence, he will seem to be a sheep in wolf's clothing. And, on the other hand, the officials of the socialist party would presumably disavow him as comrade. Yet to the present reviewer it is a happy augury that a university professor of phi-

losophy should explicitly align himself with the great social-democratic movement, and refuse to admit that its present official pronouncements and its traditional dogmas are a permanent and inflexible expression thereof. For it is the spirit and purpose, the passion for a liberty and an equality that shall be more than names, the effort to reconstruct our chaotic and makeshift social order into harmony with reason and kindness, that are the soul of socialism. And if the movement is ever to fulfil these hopes it can only be by abandoning its antiquated economic theories, its cocksure dogmatism, its blind class bitterness, and adapting its programme to whatever expert, non-partisan study and cautious experimenting may show to be practicable and for the common good.

It is gratifying, then, to hear socialists warned, by one who openly espouses their cause, of "the necessarily temporary character of various doctrines associated with it," warned that "socialism must grow just as society itself grows if it ever hopes to be put into practice" (p. 23), and that "socialists themselves are often the greatest enemies of socialism" (p. 73). "Wisdom comes with experience and only a small portion of this hard-bought experience can be anticipated. Humanity is never quite certain of what it can do until it actually tries." But "so long as the movement is supple, malleable and experimental it will win out" (p. 95). "Like all things which are big and vital, it is full of possibilities, and has not come to complete self-expression. It is a movement rather than a position, as much a means of discovery and of social growth as a programme" (pp. 3-4).

In keeping with this emphasis upon the necessary plasticity and experimental nature of the movement, Professor Sellars does not attempt to describe in detail the means by which the reform of the social order is to be accomplished. He does indeed discuss in a series of chapters the application of the socialistic spirit to the problems of liberty, equality, justice, to various political and industrial problems; he even adds some reflections on the present war. But there is little here that is new or better expressed than elsewhere. And this is true of the chapters that defend socialism from its critics. In short, the book is an essay in ethics rather than in economics, politics, or sociology. The title of the book is misleading; it is a vision of the goal and an exhortation to effort rather than a sharp delineation of the "next step." For "what is needed most of all in the United States is an aroused public opinion" (p. 70). "Before America will turn to socialism it must be converted . . . it must thirst for real liberty, rational equality, justice and a noble life" (p. 21).

There is too little concrete illustration, however, and the book lacks picturesqueness or charm of phrase. It remains rather heavily

abstract, and is hardly as winning as, for example, Wells's *New Worlds for Old*, which is so closely akin in spirit. But the fairness, the temperateness and openmindedness of the author, and his clearness of vision, call for unstinted praise. And after all, what is best about the book is just its urging—and offering an example of—an alliance between university scholarship and the great, groping, half-blind, but passionate surge of the proletariat—a movement sinister with danger if left to the guidance of untrained and embittered class-leaders, but full of splendid promise if men trained to exact thinking will enter its ranks, free it from its adventitious, inadequate dogmas, and keep it true to its own deepest intent.

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JOURNALS AND NEW BOOKS

THE PHILOSOPHICAL REVIEW. January, 1917. *Prefatory Note* (pp. 1-3): J. E. C. — As it enters upon its second quarter-century the *Review* announces its intention to continue the same policy adhered to from the beginning. The articles in this issue contain a survey of the main philosophical developments during the last quarter-century. *Realism and Metaphysic* (pp. 4-15): BERNARD BOSANQUET. — An interpretation of the philosophical situation prior to the year 1892. The successive phases of the nineteenth-century philosophy were: In Germany, metaphysic, epistemology, and metaphysic again, supplemented by realism; in English-speaking countries, empiricism, metaphysic, and metaphysic plus realism. The author digresses to state his conviction that the mystical element must be considered in any attempt to construe the world. *Philosophical and Scientific Specialism* (pp. 16-27): GEORGE H. SABINE. — Specialization is a necessary condition of empirical investigation. Psychology and philosophy separated with unwholesome results for both. Such an isolation of science from science and science from philosophy is unsatisfactory, and as a result an interaction of sciences has come about. *Ethics in the Last Twenty-five Years* (pp. 28-45): JAMES H. TUFTS. — Two working conceptions of the history of morality have emerged. These are, first, group life; and, second, the moral as an intimate, inseparable part of the whole process of living. These developments are the result of the scientific conception of evolution. Ethical thought has been most affected, however, by the changes in economic, political, and family life. *Some Thoughts on the Last Quarter-Century in Psychology* (pp. 46-55): MARGARET FLOY WASHBURN. — In addition to widening its field of observation, psychology has greatly improved its methods of investigation, chief among which